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No. 7

FOREIGN TELEGRAMS.

Bombay, Feb. 7.

The following sentences, which were delayed in transmission owing to telegraphic mutilation, follow upon yesterday's message which gave a summary of the Premier's letter to his supporters:—

The general expectation in regard to the Liberal programme of legislation is that Temperance and Irish measures will be probably put in the background, and an English Land Bill will come to the front. An additional rallying cry to the Education Bill will be thus obtained.

London, Feb. 6.

The Pilgrims Club, with Lord Roberts presiding, gave a banquet to Mr. Bryce. The American and Japanese Ambassadors were present.

Mr. Whitelaw Reid, toasting Mr. Bryce, and he latter, replying, dwelt on the common Anglo-Saxon destiny to lead the van as peacemakers.

Allahabad, Feb. 7.

The Times St. Petersburg correspondent foretells that the new Duma will differ utterly from its predecessor. Forty per cent of the members are avowed supporters of the Government.—*Pioneer Special.*

London, Feb. 7.

Reuter's correspondent telegraphing from Tokio states that a mutiny has occurred in Aihio copper mine at the instigation of Socialists. The rioters killed the chief engineer and plundered a storehouse containing intoxicants, and afterwards ignited the building. Fifteen people perished in the flames while intoxicated. Troops and police have been despatched and many arrests have been made.

The total spotted fever death roll in the United Kingdom is 102 including 59 deaths in Glasgow.

London, Feb. 8.

President Roosevelt has been interviewed and he says that the reports of his speech to the Californian Congressmen mentioned on the 2nd instant are unfounded. He never suggested that Japan had presented an ultimatum nor that there was danger of war.

He vigorously deprecates as mischievous and wicked the war talk. It is utterly unjustified by the facts.

It is stated in Washington that a new treaty with Japan may possibly be presented to the Senate in March.

M. Alexandrowski, Governor of Pensa and a Commissioner of the Red Cross Society, for work done during the Japanese war has been assassinated. Whilst leaving the theatre he was shot and severely wounded and died in hospital.

The Primary elections have been proceeding for the past fortnight throughout Russia. Anything resembling classification is impossible. The Government and the Liberals alike maintain that they have secured a majority.

The Times has announced that the Egyptologist Theodore Davis has discovered at Thebes the tomb of the Mummy of Queen Teie, the most famous of the Egyptian Queens. The Mummy was wrapped from head to foot in sheets of gold. The coffin was a miracle of the jeweller's work. The head was encircled with the Imperial Crown of the Queens of Ancient Egypt.

The tomb contains likewise beautiful alabaster portraits of the Queen and other objects of the greatest interest.

Allahabad, Feb. 10.

The *Daily Chronicle's* Vienna correspondent is responsible for a statement to the effect that China has asked the Powers having settlements in Chinese territory to adopt an opium restriction similar to hers. The Chinese Ambassador says Great Britain is about to comply.—*Pioneer Special.*

London, Feb. 9.

A despatch from Ottawa states that Sir Wilfrid Laurier when replying in the Canadian House of Commons to a question as to whether Canada meant to help Newfoundland in her struggle with the United States over the fisheries question, said Canada could only sympathise. He expected Mr. Bryce would settle the matter amicably.

Canada was determined never to cause war between Britain and the United States, her policy being to adjust all differences diplomatically.

London, Feb. 10.

President Roosevelt and Mr. Metcalf have again conferred with the Californian Congressmen and it is stated that they arrived at a mutual understanding and that a satisfactory settlement will be reached.

A bomb of twenty pounds of dynamite has been discovered in a girls' high school at Moscow. Eight were arrested.

The Revolutionaries have passed sentence of death on the officers presiding at the Moscow Court-Martial.

London, Feb. 9.

A telegram from St. Petersburg states that the Tsar has ordered the issue of four per cent State *rentes* of seventy million roubles to meet the requirements of the famine and other urgent and extraordinary expenditure.

Dr. Donald Macalister has been appointed Principal of Glasgow University in succession to the late Principal Story.

London, Feb. 11.

The Premier of Newfoundland moves in the Legislature tomorrow that an address be presented to Lord Elgin deploring the adoption of a *modus vivendi* not sanctioned by the Colony, and trusting that it will not be renewed next season and hoping that a clause will be inserted in any permanent arrangement requiring the ratification of the Colonial Legislature.

On Saturday the St. Petersburg police, being forewarned, arrested six of a gang waiting to attack a strongly escorted carriage conveying customs receipts to the bank. The rest escaped.

To-day a gang of ten in Moscow attacked a carriage conveying the receipts of the Government *vodka* depots and secured 44,000 roubles and escaped.

A band similarly secured 16,000 roubles of the customs receipt at Batum.

A Washington despatch has stated on good authority that President Roosevelt assured today the Mayor of San Francisco that, if he agrees to end the agitation by abolishing the Oriental schools, Mr. Roosevelt will use his influence to secure a treaty with Japan by excluding coolies.

At 3 o'clock in the morning a tremendous explosion in the chemical research department of Woolwich Arsenal on Plumstead Marshes destroyed the building, shook the whole town and broke the windows wholesale, the shops being left windowless. The damage is about £20,000.

EDITORIAL NOTES.

Why is it that we are so prone to emphasize the prohibitions found in God's word above the direct command? When we read "Thou shalt not kill, thou shalt not steal, etc. etc.," there are few of us who can contemplate an action contrary to these injunctions without a distinct feeling of repulsion. When on the other hand, we read the inspired words of Paul "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, *think on these things*," it rarely seems to us a positive sin to neglect to follow this command; and even if we give intellectual assent to the justice and propriety of this requirement, still our feelings refuse to respond so promptly as they do when forced to deal with sins of a different kind. It is only when we thoughtfully and prayerfully consider how the neglect of the positive command may and does frequently result in the transgression of one or more prohibitory rules; that we are roused to a true sense of the enormity of our offense.

We find illustrations everywhere of the way in which a failure to observe the divine injunction to good sweet thoughts leads to the commission of indescribable sin. Newspapers must have "copy." Those who write for them would resent bitterly any insinuation that they were the instigators of the crimes they so frequently describe; and yet it is a fact susceptible of easy proof that one bold transgression of the law, for instance a murder, if the report of it be given wide circulation through the press of some large city is almost certain to be followed by a number of similar offenses. It is as if the overcharged nerve-centres of the criminal needed some such stimulus as is afforded by the newspaper accounts in order to free themselves in action. When will the time come that the public will understand the danger of playing with edged tools?

The great dynamos in an electric power-house are guarded on every side so that the powerful currents may be kept from injuring any one near them, and at the same time applied without any loss of energy to the work they are intended to accomplish. The intelligent man of today would as soon think of throwing himself before an engine running at full speed as he would of tampering with the seemingly innocent "live-wire" of an electric machine. Why is it then, that we are so careless of the tremendous power for good or evil wrapped up in the most mysterious of all machines, the nervous system of the being called man.

Nothing but harm could come to any one from a war between two such nations as the U. S. A. and Japan. No

one on either side of the Pacific really wishes to see any difficulties settled by war. And yet a certain class of newspapers seem deliberately bent on rousing the worst instincts in man by their inflammatory accounts of what is or is not going on in the diplomatic world.

To be continued.

WHAT CAN THE CHRISTIAN DO TO BEST ADVANCE THE CAUSE OF TEMPERANCE?

(From a paper read before the Presbyterian Ministerial Association of Pittsburgh, by Rev. Dr. R. S. Hoies.)

1. The Christian can refuse to sign any man's petition for license.
2. He can refuse to rent property to be used for the manufacture or sale of liquors.
3. He can cease arguing that the beer-drinking habit aids sobriety by reducing the consumption of distilled liquors.
4. He can remember that a man drunk from a gallon of beer is as drunk as a man drunk on a half pint of whisky.
5. He can stop dealing with stores or shops that sell liquors as part of their business.
6. He can cease keeping in his house wines, whiskies and brandies in quantities greater than medicinal purposes require.
7. He can cease drinking at home for his own pleasure, either alone or with a select company of guests.
8. He can banish claret from his dinner table.
9. He can say, "Sherry shall not go into sauces or jellies made or used in my house."
10. He can say, "Brandy shall not be a constituent in my Thanksgiving mince pies".
11. He can put aside the cup of sherbet, highly flavored with liquor, at the hotel table.
12. He can refuse to laugh at stories of drunken debauch.
13. He can refuse to apologize for the drinking habit when it is brought to his attention.
14. He can be as brave as his convictions in companies where wine heightens conviviality.
15. He can be on the right side of the debate whenever the question of the use of these stimulants comes up in his circle of acquaintance.
16. He can rebuke the drinking habit when he discovers it in any fellow-Christian.
17. He can encourage every effort that looks towards the overthrow of this traffic.
18. He can cease being intolerant of the views held by others as earnest in this cause as he is himself.
19. He can aid all enterprises of a public character that are striving to reform the inebriate.
20. He can support every effort towards educating the young to sentiments that will be actively and intelligently hostile to the business of liquor making and selling.
21. He can turn down his wineglass at the social banquet of his club or college society.
22. He can do the same at the evening dinner, when a few congenial friends are assembled, and mistaken hospitality lures one to break Proverbs 23: 31. 23. He can study the question in all its aspects till he has some fair notion of what remedies to use for the cure of the national disease.
24. He can cease bringing reproach on the cause by his own immoderate advocacy of it.
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can accord honest motives and pure purpose to men who differ with him. 26. He can ensure a public presentation from the pulpit of this great interest, or in the mid-week social meeting. 27. He can pray daily for God's blessing on all efforts in opposition to intemperance. 28. He can do his part toward securing a practical enforcement of the law for temperance instruction in the public schools. 29. He can organize society for the enforcement of such laws as exist for the curbing of this traffic. 30. He can stiffen up his pastor's weak backbone, so he will dare to preach the words of truth and soberness on this phase of sin. 31. He can sedulously guard his children, from the ways which lead toward the modern bellpit, the American political saloon.

TREE WORSHIP IN RESHT.

By Mrs. H. C. Schuler, Resht.

The world is accustomed to think that Mohammedans are absolutely opposed to idolatry in all its forms. The history of Mohammedanism is one of iconoclasm—of the substitution, by force if necessary, of the worship of God and His prophet, for any and all of the forms of idolatry which the armies of Islam encountered among the tribes and countries they overcame during their victorious progress East and West and South and North from Mecca and Medina.

However pure their religion may have been at the first; and however sincere their motives in constraining the acceptance of monotheism, it is a fact that many Mohammedans of to-day, at least in Persia, are idolaters. The particular form of idolatry to which I at present refer, is tree worship. In different parts of Persia are found enormous trees, evidently of great age. There is one near Kazvin; one near Kum; and others, in still other localities.

The one to which my attention has been particularly directed is a beautiful specimen of the daracht-i-azad, which stands in a vacant lot, in one of the quarters of Resht. Thither men, and especially women, go as Catholics go to a shrine. There they kneel and pray to the tree. There they burn candles and incense. There on its branches they hang their shreds and rags and veils. It is claimed that this tree performs miracles; or, rather that, as a result of the homage paid to it, the sick recover their health, and deformities and sores are healed. Prayers are there recited for friends on a journey. Barren women burn candles under its branches in hope that they may become mothers. In fact, for any and every reason they offer worship to the tree. If one of the worshippers be asked why this is done, the reply is made: "It is merit. This is a very ancient tree. It is holy." Not that alone, but since the day that Jacob buried his mother's nurse under the oak at Bethel—and probably before that time,—it has been the custom in the East to bury the dead either near or under great trees. In the mountain village of Kilishtar, about fifty miles from

Resht, where we are staying, the graveyard is close to, and under a great chenar tree, evidently centuries old. It seems to me that underlying the religion of Islam, there is still alive the ancient idolatrous nature worship.

When Christianity, and after Christianity, Mohammedanism, built up their creeds on the ruins of idolatry, the proselytes were found to be so firmly wedded to some of their idolatrous and superstitious feasts and practices, that the priests of the new faiths could not divorce the one from the other. What was to be done? The problem was solved by baptizing the heathen practices and feasts with Christian names, or Islamic ideas; and then the newfledged believers enjoyed in peace the old practices under the sanctifying power of the new names.

Resht is much in need of Christ. There is in this poor, wicked city neither Christianity nor Mohammedanism "pure and undefiled." Oh! that the Church would take this city,—these provinces of Ghilan and Mazenderan, and this whole beloved and unhappy land of Persia, and bear their sins and sorrows day and night in remembering prayer before God. Then, not the forces of nature, but the God of Nature, and the Word of God, the Creator of Nature, shall take his rightful place in these darkened and sin-burdened hearts!

FROM IDLENESS TO INDUSTRY.

Generally speaking, Koreans are constitutionally lazy. It is born and bred in them. Their phlegmatic temperaments render them thoroughly indisposed to continued or consecutive labor, whether of physical or mental effort. The Koreans are probably the laziest people among nations occupying a cool zone. Possibly there is a reason for this. I am inclined to think there is; but, however that may be, we do know that the Gospel effects a change in the Korean believer's character so radical and so permanent as to make him energize in spite of his original nature or environment. Here is Mr. O—, for example, a man who would not work because he could get on without it (few Koreans do work unless they are driven to it by sheer necessity). Mr. O— had a large family, poorly clad and poorly fed, living in "rags and tags" in a tumble-down thatched hut. He had a good trade, but this he carried on by means of hired workmen, spending his own time in idleness, and often in dire wickedness, giving himself up to passion and pleasure, wholly indifferent to the needs of his wife and children. Mr. O— heard the Gospel and was converted. His first thoughts were to straighten up his crooked ways in relation to his fellows and to his God. That done, he came to me and said: "Moksa (pastor), it does not seem right that I, a strong, healthy man, should be idle. Though I could live without work, these hands of mine are strong and skilful, and I have a good trade. Why should not I work that I might have more whereof to give to God? Since I have



no education, and the gift of speech is not with me, I can not preach or teach the people about Jesus their Savior, but I can earn money and give that to send some one who can, and this is my ambition." So he rolled up his sleeves and entered the black, dirty, soot-covered workshop where I often found him since, when I would call on him, his hands and face all covered with soot. There in the work-shop he prayed and toiled and glorified God. One morning, as I was starting on an intinerating trip, Mr. O—met me with his usual happy greeting, but with his countenance beaming with more than usual joy, as he grasped my hand and said: "Moksa, I have gotten on to a good way to make money for the Lord. I just lay aside one dollar out of every ten for the Lord, and I know that I will have much money for the Lord now." Thereafter the more he made the more he had to give, and the more he gave the more he enjoyed the service of the Lord. His home and family have changed. They are all Christians now, and Christian activity, honor, and noble manhood has taken the place of selfish despotism. He is now clothed in his right mind and living to the glory of God. He has since contributed liberally to the local church and school, to the Korean Religious Tract Society, to the India Relief Fund, to private individuals in need, to the preaching of the Gospel in and about his own neighborhood, and, selling his shop and property in the country village, he bought a large house in a magistracy, and fitted up one of the large rooms for a place of worship, where more than fifty now gather to worship God. In his house he has also provided a room for the instruction of the boys and girls of the community. Is there any wonder that in his section of the country there are springing up all around groups of believers which will some day be organized into churches? Not only is this true of Mr. O—, but the story of his life is the story of very many who have gotten hold of the truth as it is in Christ Jesus.

THE WORLD'S PETROLEUM SUPPLY.

According to a statement of the world's output of petroleum, prepared by the British Board of Trade, recently published by the Department of Commerce and Labor, the petroleum production in 1904 was 9,303,000,000 gallons of which 4,916,000,000 gallons were produced in the United States, 3,650,000,000 gallons in Russia, 206,500,000 gallons in Java and Sumatra, 202,500,000 gallons in Austria, 135,000,000 gallons in Roumania, 105,500,000 gallons in British India (principally Burma), 49,000,000 gallons in Japan, 20,000,000 gallons in Canada, and 18,500,000 gallons in Germany. The world's production for 1904 breaks all records. In 1903, which made the highest record of any year prior to 1904, the total production was only 8,504,000,000, and in 1902 it was 7,588,000,000. The increase in 1903 and 1904 is chiefly in the United States. The United States and Russia produce practically nine-tenths of the petroleum of the world.

"REMEMBER NOW THY CREATOR."

BY GEORGE ANNANDALE.

The article, "O Love that will not let me go," in the November 29 issue of THE BRITISH WEEKLY, reminds me of an incident in my own past.

In the summer of 1898 I was staying at one of the fashionable Scottish hydros. It was evening, and visitors were seated in the drawing-room, reading, conversing, and playing quiet games of skill or chance. Seated next to me was an elderly gentleman from the West of England, whose face, as I recall it, reminds me of F. B. Meyer. He was a man endowed with a wise and gracious Christlike spirit, the fruit of many years' experience in his Master's service.

Presently two ladies walked up to the piano, one to sing, the other to play her accompaniment. As the air was played over, conversation still continued. But as soon as the words were reached, a hush fell upon the audience. The piece was Topliff's setting of "Remember now thy Creator in the days of thy youth." The drawing-room was a very large one, capable of seating some hundreds of people, and furnished in a way calculated to deaden sound yet. Yet every word was heard distinctly. My neighbour listened with rapt attention. As the singer proceeded, every note vibrated with intensest passion. It seemed as though the Creator were calling us to account. In a hushed voice my neighbour whispered in my ear, "I can tell by the way that girl sings that she is a Christian." The rich, full voice, now rising, now falling, but always with the same heart-throb in every note, continued the warning message. How solemnly the words came!—"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." The voice ceased. There was a stillness that could be felt. The singer trembled like a leaf as she sat down.

Afterwards I learned a little about her. She had been engaged to be married to a medical man—a very fine Christian. One day, when he was staying at a place far distant from his sweetheart's home, he was suddenly stricken down with typhoid fever, and died almost immediately. The lady was not told about it till the funeral was over. The shock was so great that she was prostrated for some days. When she was able to get about again, her lovely voice, her greatest gift, was gone. Something like paralysis of the throat prevented her speaking above a whisper. Many months after, the voice gradually came back again. When she was able once more to sing with her old power, she made a solemn vow that she would devote her voice very specially to God's service. Thenceforth her most treasured possession was her sweetheart's Bible. I saw it. It was crowded with notes from cover to cover, for the Book was woven into its owner's life.

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How Roosevelt Became a Ranchman.—A. T. Packard, writing in *The Saturday Evening Post* (Philadelphia), tells how Mr. Roosevelt made his first step into ranch life. It was in 1882 that he visited the frontier town of Medora, Dak., to arrange with the Chimney Butte outfit to take him on a buffalo hunt. The story continues:

In the course of the evening, after the theme of buffalo hunting had been worn threadbare, the talk somehow turned to ranching. Of course, the boys warmed to this subject right away, for they were practical cattlemen. More than this, they were sound and level-headed business men and had a shrewd realization of the great profits to be made in ranching. As I remember it, the young ranchmen did not know that their visitor was in command of what, in those days, was considered an independent fortune, and that he could draw his check for an amount sufficient to acquire almost any average outfit in that part of the great northern cattle range. But, at any rate, their hearts were in their theme, and they must have talked most convincingly, for Roosevelt listened intently to all that was said, considered their statements carefully, and repeatedly interrupted to ask questions and to offer comments.

Almost the last thing before they turned into their bunks that night Roosevelt asked them how much money would be required to start a ranch in the right shape, so that it would have every reasonable chance for success. They told him that the first two or three years would "spoil the looks of \$45,000."

"And how much of that sum would be needed in spot cash, at the outset?"

"Ten thousand dollars would start the game all right," responded Merrifield.

With that the subject was dropped until they all lined up at the breakfast-table in the morning. Of course, the boys thought that their guest had probably forgotten all about the brilliant prospects of the ranching business as they had painted them to him the evening before. Buffalo hunting was all they expected him to think of for the remainder of the day. But right there was where he sprung a real Roosevelt surprise on them.

Suddenly looking up from his plate of breakfast bacon, he said: "Boys, I've been thinking about that ranching proposition, and I'll go into it with you. If you are agreed I'll draw my check right now for the \$10,000."

The boys were all too much astonished to do more than nod their heads in assent; but that was all that was necessary, for Roosevelt drew his checkbook from his pocket and made his word good without rising from the table.

Then they started out on their buffalo hunt, and I do not doubt that the President now looks back on his ride at the heels of the shaggy herd that day as one of the rarest and most interesting of his experiences as a sportsman.

He remained in the Bad Lands only a short time, returning after a few days to take up the strenuous life of civilization as it is lived in New York. If he expected soon to get back to the ranch, as no doubt he did, he was disappointed, for before he could do so the time had arrived for him to complete his investment. This he did by sending his ranch partners a draft for \$35,000.

In order to realize how quickly President Roosevelt form his judgments of men, and how completely he trusts those judgments after he has once formed them, let me emphasize the fact that it required only one evening's conversation with entire strangers to bring him to the determination to place in their hands an investment of \$45,000, \$10,000 of that amount to be paid on the spot; that he did not ask them for security or even for references—did not even make inquiries about their reliability, connections, or resources. He simply put his money on an offhand "sizeup" of their character.

This is the way he has always acted in his dealings with men, and it is a matter of record that his average in picking winners is astonishingly high. Whether in politics, in business, in sportsmanship, or in society, this method of selecting his associates is thoroughly characteristic of Theodore Roosevelt and is one of the elements which have carried him into the White House and given him a place in the minds of millions of his countrymen as the ideal American. He does not trust men indiscriminately, but intuitively: and in comparatively a small percentage of cases has his confidence been misplaced.

CHRISTIANITY IN JAPAN.

Since the Japanese-Russian war the eyes of the whole world have been turned toward the Sunrise Kingdom. Not only has its material unfolding been the object of interest and study but its awakening along educational and religious lines has been noted and observed. Here is a mighty nation in the Far East showing to all peoples her might and prowess. Possessed of ambitions never before suspected and capable of things never dreamed of. Here is an empire, destined by the Ruler of the Universe to no slow process of evolution. Its progress has come by leaps and bounds and those who have investigated conditions in Japan with intelligence and thoroughness have declared that in every direction she will go forward with mighty impulse. William Jennings Bryan in his tour around the world has contributed a series of most interesting letters to the Philadelphia "Evening Bulletin." The most notable one so far has



been his comments on Japan's amazing transformation during the present generation of men. "A pebble," says Mr. Bryan, "dropped into soil however rich, and cultivated no matter how carefully gives back no response to the rays of the springtime sun. Only the seed which has life within can be awakened and developed by light and warmth and care. Japan had within her the vital spark, and when the winter of her isolation was passed, her latent energies burst forth into strong and sturdy growth."

What impressed Mr. Bryan most strongly in Japan was the friendliness shown by the natives to foreigners and the influence of missions on national thought and life. Mr. Bryan says that part of the friendliness felt toward foreigners can be traced to the favors shown to Japanese boys who left home in search of knowledge. "Marquis Ito, one of the first of these, owes much to an elder of the Presbyterian Church in England in whose home he lived as a student and the marquis has even since been making returns in kindness to foreigners and Christians."

Wherever Mr. Bryan went in Japan he sought diligently to gather information not only among the American missionaries but from important Japanese sources. He was gratified to find the cordial co-operation between foreign and native Christians and he believes with great confidence in the possibilities of the future for the Christian Church. Mr. Bryan's summing up is as follows :

"Japan needs the Christian religion. A nation must have some religion, and she has outgrown Buddhism. The ideals presented by these two systems are in many respects diametrically opposed to each other.

"One looks forward, the other backward; one regards life as a blessing to be enjoyed and an opportunity to be improved, the other sees in it only evil from which escape should be sought; one crowns this life with immortality, the other adds to a gloomy existence the darker night of annihilation; one offers faith as the inspiration to noble deeds, the other presents a plan for the perfecting of self with no sense of responsibility to God to prompt it or promise of reward to encourage it; one enlarges the sympathies and links each individual with all other human beings, the other turns the thought inward in search of perpetual calm.

"Christianity dominates Europe and the Western Hemisphere, while Buddhism still holds the Orient under its drowsy spell. On the islands of Japan a struggle is now going on between these two great religious systems, and the triumph of the Gospel of love and of consecrated activity in the land of the rising sun will open the way to a still larger triumph in Asia."

—Giraffes are such mimics that, although their size might be supposed to render them conspicuous, the most practised eye has been misled by the animal's resemblance to one of the dead tree trunks which abound in its haunts. Even lions have been known to gaze earnestly at a motionless giraffe, and, being unable to decide that it was not a tree, turn and make off.

"There is much that is not understood about electricity. A wireless telegraph expert recently received a shock of 25,000 volts, and while knocked unconscious soon revived. He experienced a temporary paralysis which soon passed away. Ordinarily 1,000 volts produce death, and less than 2,000 are used in the execution of criminals. There are, therefore, peculiar conditions not fully understood; and under some circumstances a voltage will probably produce death, which in most instances would be harmless."

—In the ocean off the shores of Bermuda, there is one species of fish which adapts its colour to that of the rocks and reefs among which it swims. The fish called the "grouper" possesses this power. Its power of changing runs through a considerable range of colours. A specimen of the ordinary octopus frequently escapes pursuit by reason of its ability to imitate any brown or grey rock on which it rests.

TWO SACKS OF CORN.

There went a man from home, and to his neighbours twain
He gave, to keep for him, two sacks of golden grain.
Deep in his cellar one the precious charge concealed,
And forth the other went, and sowed it in his field.
The man returns at last—asks of the first his sack,—
"Here, take it, it is the same; thou hast it safely back."
Unharmed it shows without; but when he would explore
His sack's recesses, corn there finds he no more;
One-half of all therein proves rotten and decayed,
Upon the other half have worm and mildew prayed,
The putrid heap to him in ire he doth return.
Then of the other asks, "Where is my sack of corn?"
Who answered, "Come with me, and see how it has sped"—
And took and showed him fields with waving harvests
spread.
Then cheerfully the man laughed out, and cried, "This
one
Had insight to make up for the other that had none;
The letter he observed, but thou the precept's sense;
And thus to me and thee shall profit grow from hence;
In harvest thou shalt fill two sacks of corn for me,
The residue of right remains in full for thee."

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